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AN ESSAY ON STUDY,

BY RINGELBERGIUS.

WITH A

PREFACE AND INDEX,

BY W. H. ODENHEIMER, A. M.

DEDICATED TO THE STUDENTS

OF THE

CLASSICAL, MEDICAL, LEGAL, AND THEOLOGICAL SCHOOLS

OF PHILADELPHIA.

THE

CELEBRATED TREATISE

OF

JOACH. FORTIUS RINGELBERGIUS

DE

RATIONE STUDII:

TRANSLATED FROM THE EDITION OF VAN ERPE,

BY G. B. EARP,

COLL. CORP. XTI. CANT.

WITH

PREFACE AND APPENDIX,

BY W. H. ODENHEIMER, A.M.

RECTOR OF ST. PETER'S CHURCH, PHILADELPHIA.

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TO

THE STUDENTS

OF THE

Classical, Medical, Legal and Theological Schools

OF

PHILADELPHIA,

THIS

AMERICAN EDITION

OF THE

GLOWING APPEAL OF AN ENTHUSIASTIC SCHOLAR OF THE

SIXTEENTH CENTURY,

IS

DEDICATED

BY THE EDITOR.

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PREFACE BY THE AMERICAN EDITOR.

Among the most useful gifts which those who have mastered the difficulties of learning can bestow, is the composition and publication of such treatises as may reveal to younger aspirants for knowledge, both the difficulties in the path to eminence, and the best mode of surmounting them.

The experience of mature scholars is, indeed, valuable to themselves, but a judicious record of it becomes even more valuable to those who are beginning a student's life. For, although nothing can take the place of personal application and perseverance, there is, nevertheless, substantial aid in the encouraging voice of those whose application has been rewarded with success, and whose perseverance has terminated in distinction.

Among works which may be properly regarded as the tribute of an elder to a younger scholar, is the following essay on study. It is the production of a Flemish philosopher and mathematician of the sixteenth century, whose German name was Sterck, and whose Latin appellation was Joachimus Fortius Ringelbergius. He appears to have been skilled in va-

rious arts and sciences. He did not begin the study of Latin till his seventeenth year, but his progress was rapid; and, although his Latinity is regarded by critics as defective, yet he excelled, in spirit and vivacity, most of the Dutch and German writers of his age. He was skilled in the Greek, and seems to have been so ardent an admirer of Homer, as to have committed his poems to memory from beginning to end.

As will be perceived by a perusal of his treatise on Study, Ringelbergius was a perfect enthusiast in the acquisition of knowledge, combining some eccentricities with his devotion to learning.

The whole of his works were published at Lugd., 1531; Bas., 1541, 8vo.; and again at Lugd., 1556, 8vo. The most esteemed are—Sphæra, sive Institutionum Astronomicarum, lib. iii., Basil, 1528, 8vo.—Liber de Homine, Basil, 1529, 8vo.—De Ratione Studii, Antwerp, 1529.—Dialectica, et Tabulæ Dialecticæ, Leyden, 1574.—De Conscribendis Epistolis, lib.—Rhetorica, et quæ ad eam spectant;—Sententiæ;—Cosmographia;—Optica—Chaos Mathematicum.—Arithmeticum.

It is believed that the present treatise is now printed in this country for the first time; and it has been undertaken, not only because the book was highly esteemed by the scholars of past ages, but also in the hope that, notwithstanding various defects in style, it might prove useful to stimulate the ambition, and encourage the industry of students.

The strongest testimony to its value is given by the learned Erpenius, Professor of Arabic and Hebrew at Leyden, in the year 1619. This celebrated man "ac-

knowledges himself originally indebted to it for all his acquisitions. He met with it at the age of sixteen, and in consequence of its suggestions, though he was then totally averse to a studious life, and had made no proficiency in learning, yet he afterwards became a distinguished scholar. The treatise had become scarce, and Erpenius generously printed a new edition, that others might partake of the benefit which he had himself enjoyed. He published it with the title of *Liber vere Aureus*, or the truly Golden Treatise."*

Vicesimus Knox, whilst criticising severely Ringelbergius' over-ardent literary enthusiasm, still, does not hesitate to say "it contains many passages which tend to encourage the scholar in his pursuits, and to inspire him with an ardor and enthusiasm like that excited in the soldier, by the drum and trumpet, as he is marching on to battle."

De Quincey, in his "Letters to a Young Man, whose education has been neglected," notices this production as characterized by "its extraordinary tone of passion and frantic energy, and at times of noble sentiment eloquently expressed." It may be proper to add, in this connection, the views of the English translator. "It is the intention of the following translation to rouse the dormant energies of the young student, during the period usually allotted to academical instruction, that he may thereby acquire that knowledge which will be an ornament to him here, and by the acquisition of which he may be enabled to render a good account of his time hereafter."

* For Erpenius' account of his appreciation of this treatise, see Appendix No. I.

The English edition of Ringelbergius de Ratione Studii was published in 1830, having been translated by Mr. G. B. Earp, of Corpus Christi College, Cambridge; and inscribed, by him, to the under-graduates of Cambridge, Oxford and Dublin. His translation is quite a free one, for which he assigns the following reason:—"No one would have thanked me had I rendered a mass of uncouth Latin with the fidelity which the translation of a classic author would have necessarily demanded. I have, therefore, omitted whatever appeared to me irrelevant to the purpose of the work, or of too enthusiastic a nature to be consistent with good sense and sound learning. In order to fill up the vacuum thus necessarily occasioned, I have also made such additions to the original as seemed best calculated to preserve the connection of the text."

Mr. Earp must, therefore, be held responsible for the English garb in which Ringelbergius appears, although it may admit of question whether a more faithful version would not have done more justice both to the Flemish and the British scholar. In one instance the American editor has taken the liberty of omitting a portion of Mr. Earp's "additions," having, in this reprint, excluded from chapter xvii. an unnecessary critique on the men of modern Italy and an unbecoming attack on the religion of that country. Whatever opinion may be entertained of the justice or injustice of Mr. Earp's judgment on the above points, it is quite sufficient for the scholar to know that Ringelbergius is not the author of them.

In the Appendix, the American editor has collected a few extracts tending to develop the general design

of Ringelbergius, and to apply his principles to the studies of particular professions. For the permission granted him by an eminent surgeon of Philadelphia to make an extract from his unpublished MS., which will be found in the Appendix, as also for the consent of the Right Reverend, the Bishop of Pennsylvania, to make an extract from his "Hand-book for Students"—the editor here returns his acknowledgments.

The danger of being charged with presumption, for even editing this work on Study, has been risked in the hope of furthering the good design of Ringelbergius, and of moving to generous emulation in the pursuit of knowledge the young American student.

> "Certare ingenio, contendere nobilitate,
> Noctes atque dies niti præstante labore
> Ad summas evadere opes, rerumque potiri."

Philada., 1846.

ON STUDY.

CHAPTER I.

We must first of all, by a careful and impartial estimation of our abilities, determine to what height we can reasonably hope to aspire, and then make every exertion for its attainment.

WHENEVER any one wishes to rise to literary distinction, he must not think of accomplishing his purpose in a rash and inconsiderate manner; but having first, after a close and impartial scrutiny into the capabilities of his mental powers, considered which of the arts or sciences are best adapted to his capacity, and most congenial to his taste, and next determined to what extent he will proceed in their attainment; he must then rouse every energy, and direct every effort of his mind solely to the accomplishment of the proposed object of his solicitude: for in this way only will he arrive at anything like distinction in those arts or sciences which come within the scope of his imagination. To what height the young student intends to aspire, must of course be left to his estimation of his own abilities. For in a man of ordinary talents, it is laudable to have attained by industry and perseverance to a well-grounded reputation of mediocrity: it is more laudable to be ranked with men whose names

have been the glory of their respective eras; but it is beyond all praise to pass beyond the station of the most illustrious of ancient and modern times, and to obtain a firm footing upon a lofty eminence of the mountain of literature where no one has ever stood before you, and where, in all probability, no one will ever venture to climb after you. The first of these objects is easy of attainment. The second is truly an arduous undertaking; but should you even attempt the last, you will, by men of little knowledge and circumscribed intellects, be branded with the epithet of insane; or be accused of searching into secrets which Nature never intended should be known to any one but herself.

Let not, however, this discourage you: for, should you even endure the mortification of failure, you are sure of approbation; since great attempts, although unsuccessful, are most worthy of praise. But with men of talent and industry, there is little danger of defeat; for since it is evident, that there have been men, to the superiority of whose genius the universal admiration of all ages has borne testimony; I maintain, that it is in the power of men in the present day, to surpass even those luminaries themselves in the acquirements of science and literature.—How mean, how timid, how abject must be the condition of that mind which can content itself with anything like mediocrity! On the other hand, how noble must be the elevation of that mind, which, having surmounted the loftiest pinnacle of the temple of learning, can look down upon the groveling earthworms, upon whom it has trampled in its progress thither! Upon that enviable eminence, more radiant than the splendor of

the mid-day sun, it shall shine, a glorious object to the whole world; till time itself shall have consigned all human distinctions to an eternal oblivion. Myriads of men, in number countless as the sands on the shores of the ocean, shall perpetuate the memory of its possessor with heartfelt gratitude and veneration.

Let me therefore exhort all whose minds have been rendered susceptible of the influence of literature, to determine to what height they can reasonably hope to aspire; and then, in spite of any difficulties they may encounter in their progress, to journey progressively and patiently onward, till they find themselves in full and secure possession of the ardently wished for eminence.

To this end, then, let us always continue to labor without intermission, even though our labors be productive of no fruit, no glory, no praise. Though another may reach the goal before us; though another may be in possession of the camp; still let not exertion be wanting on our parts: for if, when we expect to find our efforts crowned with success, we should be disappointed, we shall thus have the unspeakable satisfaction of knowing that, although from adverse or unforeseen circumstances we have not been able to command that success, we have notwithstanding richly deserved it. For my own part, whenever the desire of effecting a noble purpose has enkindled a flame within my breast, such is my ardor, such my confidence, that I had rather be torn in a thousand pieces, (nor do I surpass the bounds of truth, when I make the assertion,) than suffer my mind to relinquish its object.

I am aware, that there are some who will not only esteem it an act of presumption, but as I have before said, of downright madness, to attempt to surpass the works of the ancients in excellence; for, say they, the writings of the ancients, which have come down to us, though comparatively few in number, and those perhaps inferior to others which have perished, are so elaborate, and at the same time so perfect, that to add or take way, to change or transpose one word in the writings of any one of them, would be to render the work so altered less perfect and less admirable. And so in fact it would; yet since they were men of like capacities with ourselves, it is but reasonable to suppose that we should be able at least to equal them. And since the sun of science, which was in their day but just dawning upon the horizon of literature, has beamed upon us in its full and meridian splendor; it is but reasonable to suppose, nay, it is disgraceful not to suppose, that we may and ought infinitely to surpass them; and, in my opinion, were the industry and perseverance of man but equal to his capacity, there is nothing upon earth beyond the power of the human mind to accomplish. Should I now be addressing any one who, together with this opinion, possesses the ability requisite to demonstrate its correctness, I will say of him, that a noble heart beats within his breast, and he may truly say of himself with Virgil of old,

——tentanda via est, qua me quoque possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum (modo vita supersit)
Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas.

New ways I must attempt, my grov'ling name
To raise aloft, and wing my flight to fame.
I, first of Romans, shall in triumph come
From conquer'd Greece, and bring her trophies home;
With foreign spoils adorn my native place,
And with Idumè's palms my Mantua grace.

The generality of mankind seem to imagine that the chief thing to be studied is, how to live voluptuously; and to this end, they are continually on the alert to pander to their vile passions and appetites, without once considering that each possesses a mind, which if cultivated with care and adorned with learning, is the most glorious of all the works which have emanated from the great Creator—a transcript of himself. I, for my own part, do not see in what these monsters of men differ from oxen, except in having the gift of speech; whereas oxen only low: in every other respect they perfectly resemble each other. They have fat, bloated faces—so have oxen; a marked stupidity of countenance—so have oxen; flabby unmeaning lips—so have oxen; they are always groveling upon the earth looking out for fodder—so are oxen; they drag along with them monstrous bellies, which four or five times a day they fill to repletion—so do oxen. In short the resemblance is so complete, that were it not for the aforementioned gift of speech, a natural historian would be fully justified in classing them with that species. These animals (for men they cannot be called), lull the generous spirit which was born within them, into a state of supineness and obscurity; and think nothing worthy to be learned, but what may place them on a level with a set of illiterate companions, as low sunk in the

scale of sensuality as themselves. But come thou more noble scion of man, whose soul is on fire with enkindling ardor;—I wish not so much to excite mankind in general, as to rouse the sons of genius from their state of torpidity;—come, I say, let us behold the beauty of our minds, and having beheld it, let us study to adorn it; and having adorned it, let us glory in the ornaments; and knowing the shortness of this our mortal life, let us secure an immortality by building ourselves a name which time itself cannot efface. We are all sprung from celestial seed, thither let us return whence we derive our origin. Thus, as we behold the rays of the sun descending upon a certain space in the horizon, so shall the rays of the divine Mind shine upon us; but, unlike the natural orb, which withdraws its beams, and for a time leaves that space in darkness, the sun of knowledge shall enlighten us through the whole of our career with increasing splendor, and shall render us glorious objects to all beholders. Let us imitate the example of the lion, who, being the most noble of beasts, is naturally averse to society, and prefers the gloomy solitude of the forest to the company of inferior animals. Let no one acknowledge a greater than himself upon earth, Him only excepted who of his omnipotence framed the universe. Let us purge our minds from fancy and vanities, and let nothing delight us but what is truly great; and thus, whatever may be the height of our ambition, we shall find that difficulties will vanish at our touch, and that there is nothing so arduous that we shall not be able to conquer it.

CHAPTER II.

We must love our studies and despise luxury.

He who desires to enlist himself under the banners of learning, must cheerfully submit to labor as well by night as by day. He must fly from luxury, wantonness, and all other things which render the mind effeminate, as he would from a serpent: He must be willing to sleep rather upon stones and bare floors than upon a bed of down: He must accustom himself to eat such food as is best calculated to satisfy the cravings of nature; without having regard to any of those delicacies which only serve to pamper a depraved appetite, and engender a taste for voluptuousness. In short, he must consider all things, the more immediate object of which is pleasure, in the sensual acceptation of the word, as the greatest enemies to himself and his pursuits, and as such studiously avoid them.

Quisquis enim duros casus virtutis amore
Vicerit, ille sibi laudemque decusque parabit
At qui desidiam luxumque sequetur inertem
Turpis inopsque simul, miserabile transiget ævem.

He who contends with ills in virtue's name
Shall conquer; and acquire a glorious fame:
But him, who sunk in sloth and lux'ry lies,
The wise shall hate, and even fools despise;
A fearful death his shameful life shall end,
And to the grave unwept he shall descend.

Nevertheless he must take every possible care of his bodily health, for without that the mind will scarcely be able to effect anything of importance. He must be more willing to stand, than to sit at his ease; he must rather run, than walk leisurely along the path marked out for him. Let him never lay the weapons of his warfare out of his hands, but exercise himself in the constant use of them, for all these things add strength to the body, and vigor to the mind, for as trees which stand exposed to the rude blast of northern storms are more hardy than those which are sheltered from all but the southern and western breezes, so are we firmer and stronger when we have to contend with adverse circumstances; or when greater exertion than usual is required, than when we live in a state of uninterrupted prosperity, and are easily enabled to obtain whatever we may wish for. Our ability increases with our exertion, and decreases with the want of it. Nor can anything be truly great or meritorious which is not obtained by the sweat of our brow. For so it was ordained by the great Author of nature himself, that we should not attain to excellence without the greatest diligence on our own parts. Thus we find it to be the case, that those things which are obtained without trouble, are for the most part worthless in themselves, and as such come to an inglorious end: besides which, things easily acquired are lightly esteemed, and eventually become almost, if not altogether, useless to their possessors.

If any one think that knowledge is to be attained without labor, let him not unite himself with our forces. For in this our warfare, a greater degree of ardor and

a stricter discipline are necessary, than the armies of other generals are accustomed to exercise. Nor is this at all unreasonable, for they contend only for the sovereignty of some particular country, nay, perhaps their object may be only the possession of some insignificant city; but we grasp at the universe. They know that the honors they have acquired must, after the lapse of a few years, irrecoverably perish; but we limit our glory only by the end of the world and the consummation of time.

If, then, the young recruit of literature be not willing to undergo this discipline, and encounter these difficulties, let him withdraw himself from our bands, and let him remain, as he ever will remain, an useless burden to the community. Socrates, the wisest of all the ancient philosophers, was accustomed to say, that the root of learning was certainly bitter, but the fruit was truly delicious; and that although the cultivation of that root required more diligence and exertion than ordinary, the produce of the tree would amply repay the labor and anxiety of the husbandman. Therefore, whoever thou art, whose breast glows with the desire of acquiring knowledge; whose mind is fired with the love of glory; banish far from thee all effeminacy, levity, indifference, voluptuousness, and whatever may tend to extinguish the ardor of thy soul. The path we tread is truly a rugged one. Rugged, did I say? yea, we are borne onward across rocks, over precipices, through fires. Let it delight us to encounter the Scyllæ, the Syrtes, the Charybdes of the ocean of literature. If there be anything in the world more formidable than ordinary, let us immediately attack it,

with a determination to conquer: for the bolder the attempt the greater will be the glory.

Should we even fail in the attempt many places of refuge are open to those who have been vanquished in an honorable cause, and that is our country, which virtue and fortitude have chosen as the place of their habitation. But there is no danger of defeat, if our courage and perseverance are only equal to our strength. Fortune herself has pointed out the path to victory, and it is our own fault if we suffer the favorable opportunity to pass disregarded.

Methinks I hear some one exclaim, "the harshness of your precepts is alone sufficient to deter any one from entering upon a path so confessedly difficult as that of learning." To the indolent and unthinking, I confess they must appear disagreeable; but to him whose aim is glory, I trust it will prove an additional excitement: for the greater the difficulty of obtaining the prize, the sweeter the enjoyment when in possession of it. Let the young student bear in mind, that although prosperity may make him happy, adversity alone can render him truly great. Alexander, though a youth, by fortitude and perseverance in the midst of difficulties and dangers, was enabled with a very small army to render even the most powerful monarchs tributary to himself, and eventually to reduce the whole of the then known world under his dominion. And shall we, whose field of exertion is so much more extensive, submit to be extinguished for ever without honor, without remembrance, Ἀνδρωδὲς οὐδὲν ἐπιδεδεγμένοι without having done anything like men? Pliny, if I remember rightly, somewhere says that Pompey the

Great, in a short time subjected eight hundred cities of Spain to the Roman yoke, notwithstanding they were for the most part so situated amongst the Alps and in other mountainous districts, as to render them almost impregnable: shall we then idly shrink from a contest which promises us so easy a victory? Truly the common proverb "That learned men are of all others the most indolent," does not seem to be altogether void of foundation, if they thus neglect to seize and improve the advantages which are open to them. It is not enough to know that we possess sufficient strength to overcome all obstacles, but we must exert that strength, and wage war with impediments, for in no other way can we hope to conquer them. Again I say, let them depart from amongst us who prefer their own ease to this our inflexible discipline and unremitting perseverance. We shall think our labors amply rewarded if we obtain the approbation and excite the energies of those who are willing to enter the lists with us against indolence, luxury and dissipation, and to contend with us for glory in this our arduous and honorable enterprise.

Let us unite ourselves, and mutually assist each other: and who is there possessed of a disposition so self-interested, and a mind so devoid of humanity, as not to desire to help those who endeavor to assist him? let us reject everything which is vulgar and effeminate; and let us keep our minds intently fixed upon the noble monument upon which we wish to have our deeds indelibly engraven. But are we doing this whilst we waste the flower of our age in vain

pleasures and debasing indulgences? Certainly not. What a man sows, that also he may expect to reap: and if we thus, in the time of youth, foster the seeds of luxury and indolence, we may expect in our old age, to reap a plentiful harvest of disease and contempt.

CHAPTER III.

We must never despair.

If we should not find our efforts crowned with success so soon as we may wish; or if the difficulties we may have to contend with prove greater than we had at first reason to expect; we must not on either of these accounts be deterred from our pursuits. If, in our ascent, we should fall headlong a thousand times, we must begin to climb again every time more ardently, and fly to the summit with recruited vigor. Alexander, a man with whom difficulties were only fresh excitements to action, having invaded a country, came to a rocky mountain of such stupendous height and magnitude, that his troops were obliged to halt, till a place could be found through which they might be enabled to pass. Amongst these precipitous and almost inaccessible heights, a number of the princes of the surrounding country had taken refuge together, hoping that the conqueror would either be killed, or, being satiated with conquest, no longer desirous of extending his empire. Some of these meeting with the soldiers, whom Alexander had commissioned to explore the mountain, jocularly inquired of them, whether their monarch could fly well? This saying was reported to Alexander, who not at all approving the jest, but eager to seize even the most trivial opportunity of stimulating his men to victory, exclaimed, Nature has

made nothing so difficult of ascent, that determination and bravery are not able to reach its summit! Having said this, he promised to reward the man who should first gain the top, with ten talents, the second with nine, the third with eight, the fourth with seven, and so on to the tenth, to whom he promised one. This had the desired effect, and he had almost immediately the satisfaction of seeing his whole army upon the summit of that rock, which a few hours before was deemed insurmountable.

Let no one be dejected, if he is not conscious of any great advantage at first. For as we know, that the hour-hand of a timepiece moves progressively onward, notwithstanding we cannot discern its momentary motion; and as we see trees and herbs increase and grow to maturity, although we are not able to perceive their hourly progress; so do we know that genius, although its transitions be imperceptible at the moment of observation, is sure in its advancement. The merchant thinks himself happy if, after a ten years' voyage, after a thousand dangers, he at length improves his fortune; and shall we, like poor-spirited creatures, give up all hopes after the first onset? No! Let us rather adopt this as our maxim, that whatever the mind has commanded itself to do, it is usually sure of obtaining its purpose.

CHAPTER IV.

We must think lightly of riches.

Most unadvisedly do they complain, who contend that poverty is too often the companion of literature; and insinuate, that when once a man has given himself up to the study of letters, fortune and he have turned their backs on each other. With any one seriously and ardently devoted to learning, this argument, even allowing it to be true, will have but little weight; or if it have any, it will preponderate in favor of literature and science. There is nothing better adapted, nothing more necessary to distinction than a moderate fortune; nay, I had almost said than penury itself: for from this source have sprung all those arts and inventions which enhance the comfort and promote the happiness of mankind. Necessity is the mother of invention; nor is there anything more calculated to sharpen the ingenuity and excite the industry of man, than poverty. And how much more honor is there due to him who has raised himself, as it were, from the dust to eminence, than to him upon whom fortune has lavishly showered her richest gifts; but who makes no other use of them than to riot in extravagance and drown his talents in oblivion. Theocritus has well remarked, "that as strong and active bodies are entirely useless to men who, together with physical strength, possess indolent and languid minds;

so it is no detriment to a man to be of low estate, if he possess a soul ambitious of distinction and determine to use every effort to gain it." The gifts of fortune and the bodily endowments of Nature soon vanish away; but the beauty of mental excellence is eternal. We ourselves have seen men of distinguished rank in society, who have diffused their wealth around them with a liberal hand, and largely contributed to increase the comforts and advance the welfare of those who stood in need of their assistance; yet since this was their only excellence, they have descended into the grave, lamented only by a few dependents upon their bounty, and their riches together with their good name have perished with them.

I for my own part, am always afraid lest the possession of a few vile pieces of metal should so occupy my mind, as to blunt the desire of study, and render literary pursuits less enjoyed and esteemed. Nevertheless I do not deny that a moderate income is necessary, not only to the comfort but also to the support of our existence. Nor do I condemn the possession of a large fortune, only as it too often unfits the mind for study, and disposes the owner to luxury rather than to excellence. For so it generally happens, that those things which are productive of pleasure to the mind, are inimical to the welfare of the body; and on the other hand, those which are productive of pleasure to the body, are inimical to the welfare of the mind. In my opinion, it amounts almost to a contradiction, that a man should be at the same time learned and rich. And hence it is, that we so seldom see persons, whom rank and fortune have rendered illustrious, in the common

acceptation of the term, effect anything worthy of being handed down to posterity.

There is another evil attending this inordinate desire of gain, which, though it operates indirectly upon the mind of the youthful student, often operates but too surely, viz., an expectation on the part of his parents or friends that he should acquire riches. Indeed, so far does this principle, or rather want of it, sometimes lead parents, that they would rather choose that their children should be guilty of perjury or murder, than not know how to hoard money, however disgraceful their methods of acquiring it.

CHAPTER V.

The student must be desirous of praise.

It is a great and certain sign of future excellence when any one is urged onward in the pursuit of knowledge, by the praise given to some noble achievement which he may have performed in science or literature. Nor is it a less favorable sign, to be grieved, and incited to loftier aims, upon finding ourselves reproved or surpassed by another. For, as Ovid observes, glory inspires the soul with new vigor, and renders the imagination more productive, and its ideas more brilliant. He, therefore, who aspires to lofty things must be passionately fond of glory. And indeed, the most profound erudition, without a love of applause, will be able to effect but little; and in like manner the love of applause without erudition, will be found even worse than useless. The one must act in concert with the other, and they will thus together be found sufficient for the performance of those things, which separately, they would not be able to accomplish.*

* "You are now in the dust of the course, and having entered it, your duty is to run your hardest, not to outstrip this man or that man, but to 'calmly do your best,' in the task which Providence has set before you. A man called to be a soldier, may fight in a Christian temper: much more may one so read for honors."—Rev. T. Whytehead, M. A.—[*Am. Ed.*]

CHAPTER VI.

By what means knowledge is to be attained.

THUS have the first qualities, indispensably requisite in a youth devoted to study been mentioned. He must aim at the highest points; he must love labor; he must never despair; he must despise riches; he must be passionately fond of applause. It now remains, that we prescribe the methods most likely to effect his purpose, and smooth the path to excellence. There are then, three gradations in the mode of study; hearing, teaching, and writing. It is a good and easy method to hear; it is better and more easy to teach; but it is the best and most easy to write. The first of these methods I do not hesitate to pronounce the most difficult. For to me there is nothing more disagreeable than to sit and hear a dull lecture, though it last but for an hour; and the cause of this weariness is, that it is tedious to confine the liberty of thought to the voice of the reader; but when we teach or write, the very exercise itself precludes all tedium.

Young men have often been frightened by the difficult and uninteresting labors thus imposed upon them to no purpose; naturally enough concluding, that if the commencement of their literary career be so harsh and unpleasing, their progress will be infinitely more rugged and intolerable; so rather than enter the lists with such formidable opponents, they give up their

studies altogether. It is therefore the duty of tutors to admonish their pupils that difficulties only occur at their outset in learning; and that when they have once overcome these, the remainder of their path will be found smooth and delightful. But before we proceed farther on this subject, we will venture an opinion concerning solitary study.

CHAPTER VII.

On solitary study.

SOLITARY study in which almost all students waste away their time at home, is of all other methods the least pleasing, and at the same time the least profitable. It is certain to produce great weariness both of mind and body, and it is also certain to blunt rather than to sharpen the powers of the imagination, so that little fruit is to be expected from it: besides how much more delightful is it to study an author in company with another than by ourselves. It is truly astonishing how much clearer and more forcible our ideas upon any subject are, in the presence and with the assistance of a second person; so much so indeed that if you read in company with any one who is competent to give his opinion upon the subject under consideration, all difficulties at once unravel themselves, and you are plainly enabled to perceive, what, had you been alone, you might have puzzled over in a state of drowsy stupidity, till you had either imagined the stumbling-block too great for you to pass over, or thrown down your book in a fit of desperation and disgust.

Let me therefore recommend the young student, to select a companion whose habits and inclinations are in a great degree consonant to his own; taking care not to choose him merely for his companionable qualities, as

they are commonly called, but for his love of learning, and sterling worth. With the aid of such a one, he may fearlessly encounter even the most appalling difficulties, and that under such advantages as cannot fail to excite additional energy both in himself and his fellow-laborer, and ultimately lead both to victory and honor.

CHAPTER VIII.

Hearing lectures of little use, without private study.

THERE are some men who maintain, that a daily attendance upon a public lecture, for a couple of hours, is sufficient for the ordinary purposes of a student, provided he take care to rehearse and digest at home what he has previously heard in the lecture room. But surely they who talk thus are miserably deficient in learning, if not in intellect. For setting aside the carelessness too frequently observed in students, when attending the lectures of a professor; what memory can retain the whole of the discourse delivered by him, in so perfect a manner, as to enable a young man, (should he be so inclined), to treasure it up in his mind, so as to preclude the possibility of its being forgotten. An opinion like this, even allowing it to be true, is highly pernicious and utterly subversive of every excitement to distinction. For young men (at all times too prone to inaction and dissipation), would spend the remainder of the day in luxury, sleep, idle lounging, or the rehearsal of empty and fabulous stories, to the exclusion of that serious meditation which ought to characterize a candidate for literary honors. Suppose some one had advised Alexander the Great, when he had first conquered a city, to lay aside all thoughts of future conquest; and, having adorned the recently subdued place with every kind of magnificence, to fix

his residence there, and spend the remainder of his days in the enjoyment of the fruits of his victory. Would not the monarch, as well as posterity, have considered the person so advising him, beyond all doubt, a madman? And why should they be considered less mad, who persuade the youthful literary adventurer to be satisfied with an insignificant acquisition, and to waste the greater part of his life in false and pernicious pleasures. Let the student be assured, that conduct like this will never raise him to eminence: this is not the way by which learned men have arrived at knowledge. Had Alexander been contented with the conquest of a paltry town, he had never subdued the world; and if we are satisfied with attainments, perhaps scarcely worth the trouble of acquiring, we must give up all thoughts of becoming either learned or wise. But Alexander was aware that he had a world within his grasp; nor did he rest satisfied till he had rendered himself master of it. We too have a world to win still more extensive than the one subdued; and a cause to contend for still more honorable than that of an usurper. Let us then with all our might, lay siege to every stronghold in nature; nor desist from the attack sooner than we have rendered ourselves victors.

O thou careless and unthinking youth, would that I could rouse thee from thy lethargy of indolence and forgetfulness; and inflame thee with a desire of glory! How long wilt thou adopt the pernicious maxim, that by spending an hour in study, thou mayst be permitted to pass the remainder of the day in luxury and indolence. Spurn at once advice so destructive of thy

welfare, and adopt in its stead this precept—That, whatever by diligence and hard study, thou may'st have acquired, that freely impart to others; and so shalt thou establish thyself upon a sure foundation, and become a blessing to those around thee.

CHAPTER IX.

We must not suffer an unbecoming timidity to hinder us in the pursuit of knowledge.

THERE are some men so exceedingly bashful, that if they meet with anything more than ordinarily difficult in their studies, they are afraid to ask their tutor to explain it; and by this false modesty are often kept from knowledge of which it is indispensable that they should form the clearest ideas. They say to themselves,—"with what countenance shall we venture to ask a professor for an explanation of that, which, to him, is doubtless perfectly easy and familiar?" Thus, by suffering a false sense of modesty to get the better of their resolution, they waste not only hours, or days, or weeks, but the most valuable part of their whole lives, and with it every hope which should animate their future conduct. Their own reason would inform them, did they but give themselves the trouble to inquire of it, that it is inconsistent with sound sense to suppose a student possessed of that knowledge intuitively, which he comes to the university for the express purpose of gaining; and consequently, that it is no disgrace, but the mark of an inquiring mind, to ask of another what they themselves are not able to comprehend without explanation.

Let me therefore exhort young men, not to waste a moment over any difficulty which may impede their

progress; but let them rather freely apply for the assistance of their tutor, which, if he be a liberal and enlightened man will be as freely given. I do not however mean that they should continually embarrass him with frivolous and unmeaning questions, for it is a great hindrance to men of learning to be thus interrupted; but that they should in as few words as possible request his assistance where there is an absolute necessity for it. If he happen not to be at liberty just at the moment, state your difficulty to any other person capable of giving you the requisite information; for it matters not by whose treasures we increase our own resources. Think not then, that it can possibly lessen you in the estimation of others, that you stand in need of their assistance. Rather bear in mind, that unless you indefatigably seize and improve every opportunity afforded you of increasing your knowledge, you must never expect to reap any fruit from your exertions.

CHAPTER X.

We must accustom ourselves to writing much, and not suffer ourselves to be led away by the desire of a vain and transitory popularity.

One of the most valuable helps which the young student can possibly have to aid him in the pursuit of knowledge is, diligently and faithfully to commit to paper the transactions of every day, during his literary career. And indeed he will never think the time so occupied wasted, should he continue the practice throughout the whole of his life. Let him not only be careful to note down the more striking events which may fall under his observation; but let him also record even the more trivial occurrences of the day. Let him not only mark the nature and progress of his studies, but also his ideas, his conversations with others, his anxieties, the state of his mind, the state of his bodily health, his expenses; in short, whatever he may see, whatever he may hear, whatever he may have acquired, whatever he may stand in need of, ought to be written down, and constantly referred to. He will speedily find that this practice will lead him to a more correct knowledge both of himself and others, than any other which he could adopt. Even when he shall have arrived at a considerable proficiency in learning, let him think, that he has only acquired so much additional knowledge during the day,

as he has committed to writing at its close. This method has also another advantage, independent of the facility with which it will enable him to gain knowledge; it will give him a solid and manly habit of thinking and reasoning; for he will be ashamed to find any article in his diary of a puerile nature, or any arguments which may appear inconclusive or illogical.*

There are some men who value themselves so much upon their talent of speaking extempore, that they disdain to commit their ideas to writing for the purpose of previous study. But examples of this kind are rather to be avoided than imitated. For let the substance of an unpremeditated, long-winded speech of two or three hours duration be reduced to writing, and then be subjected to the test of criticism; whatever may have been the applause bestowed upon the speaker by an illiterate audience, the man of learning will be induced to smile at his ignorance and want of method. Should the young student be gifted by nature with a ready flow of language, let him not think for a moment of risking his literary reputation upon this unstable foundation. For it is generally the case, that men who can at any time secure the applause of an inconsiderate mob, by the fluency of their speech and

* "Seek opportunities to *write* and *converse* on subjects about which you read. 'Reading,' says Bacon, 'maketh a *full* man, conference a *ready* man, and writing an *exact* man.' Another benefit of conversation is touched upon by Feltham; 'Men commonly write more formally than they practice. From conversing only with books, they fall into affectation and pedantry,' and he might have added into many mistakes."—Hand Book for Readers and Students, by A. Potter, D. D., p. 19.—[*Am. Ed.*]

the harmony of their periods, never venture to display their ideas upon paper; or if they do, it is with the certainty of bringing upon themselves a torrent of ridicule and contempt. Nor, indeed, is it reasonable to expect from them anything but mere empty sounds, for they are so taken up with the admiration of the delightful melody of their own voices, that they have no time to consider whether they are giving vent to sense or nonsense. Let the tyro bear in mind that the splendid orations of Demosthenes and Cicero were the results of previous meditation and severe study; and we have no reason to expect that they should be surpassed in the present day by the unpremeditated effusion of illiterate quacks. I am not here going to insinuate that it is not a valuable attainment to be able to express ourselves happily and becomingly. On the contrary, I should be the first to pay the warmest tribute of admiration to eloquence, when united with learning and sound judgment. My object is to guard the student against the example of those men who are so ardently devoted to the gratification of their darling passion, that they greedily seize upon every opportunity of holding forth even in the streets and highways, upon subjects of great importance and no importance, in season and out of season; despising the acquisition of the sciences and the belles lettres, for no other reason than that the shallowness of their capacities cannot either comprehend or retain them. I do not recollect a single instance, of a man rising to eminence as an author, who was ambitious of becoming a florid and poetical speaker, without regard to that solidity and depth of judgment which always charaeterize the true orator.

Indeed no one can ever become eloquent, without first becoming learned. Let us then despise this puerile fame, and fix our minds upon attaining those things which will render our names imperishable. To this end let us bear in mind that—Οὐκ αἰὶ δεῖος ἔσεται, ποιεσθε καλιάς,—"We must build our nests while it is yet summer." For if we neglect so to do, the winter of life will come upon us unexpectedly, and we shall be left houseless and exposed to the storms of ridicule, which will be showered upon us with unrelenting and unmitigated fury, by those very men who applauded our youthful vanities, and pampered us with deceitful expectations of future importance.

CHAPTER XI.

By what signs they, who are likely to rise to literary eminence, may be distinguished.

THERE are in all men certain indications, as well of conduct as of ability, by which we may be enabled to form a pretty correct judgment as to the proficiency they are likely to make in the acquisition of learning. For the better understanding of which prognostics, I shall divide those in whom they are most conspicuous, into three different gradations. The lowest class consists of those, who are attached to their studies, yet set aside a considerable portion of their time in which to enjoy the pleasures of the table, the ball-room, the theatre, or any other gratification or amusement which chance may throw in their way. Men of this class I would denominate lovers of learning and lovers of pleasure. The next class consists of those who are so devoted to literature, that it is with difficulty they can be prevailed on to quit their darling studies, even for the purpose of satisfying the cravings of nature; much less can they be induced to relinquish their literary pursuits, be it for ever so short a time, for the sake of the gratification of empty amusements, or vain and unprofitable conversations. Men of this class, I would describe as ardent lovers of literature, and contemners of whatever may have a tendency to lessen their ardor. The remaining class consists of men who, despising

the length and ruggedness of the way, and the horror of the darkness amidst which they are groping onward, rise with the sun to prosecute their journey with renewed vigor, nor rest from their labors till nature and the midnight bell have warned them, that the body as well as the mind requires a temporary cessation from exertion. These men I would call downright enthusiasts.

Having thus described the gradations before alluded to, I will proceed to examine the probability which each class has of arriving at distinction.

The first-mentioned class comprises by far the greater portion of the literary world. And they who compose it may generally be distinguished by the ardor with which they enter into any pursuit, whether of study or amusement; either of which is to them a matter of perfect indifference; for they are equally fond of both, and pursue both with a considerable degree of vigor and vigilance. The greatest bar to the progress of these men is, the loss of that time which, by setting it apart for pleasure, they voluntarily and deliberately waste; and this alone is sufficient to prevent them from gaining anything above mediocrity. If they spend half their time in inconsiderate gratifications and amusements they must be content with half the learning they would otherwise have gained. For it is unreasonable to expect that any one should attain to a greater degree of knowledge than is proportionate to the time spent in its acquisition.

We will now proceed to the consideration of the next class. This, as has been before observed, consists of men who are ardently devoted to learning.

They enter upon their journey with diligence, and a determination to surmount all difficulties, which they may have to encounter. They look neither to the right hand nor to the left, but keep their eyes steadily fixed upon the goal to which they are hastening: at which, as a matter of course, they are sure to arrive, in spite of every obstruction.

They who form the third class, are for the most part men on whom nature has bestowed a fine genius; and who cannot on that account brook the tortoise pace of the class before mentioned, whose object is rather to make sure their steps, than to proceed too rapidly. It is seldom that these men effect much, because the motive by which they are stimulated to exertion is generally a bad one, viz., to arrive at that degree of eminence in a short time, which others esteem easily acquired at the expense of years of labor and anxiety. They wish to seize on all the treasures of learning without delay, and as they generally find themselves disappointed, it is often the case, that from the exercise of intense labor and sleepless anxiety, they sink down into a state of apathy and indolence, from which they seldom attempt to rouse themselves; and thus they embrace only the shadow of learning, without ever being able to grasp the substance.

There is yet another class of persons in the literary world, viz., that of the habitually indolent and unthinking, who imagine that they have made a sufficient attainment in learning, if they pin their faith upon the sleeve of some wretched dogmatist—a degree removed from themselves. But as men of this class are too contemptible to occupy our attention more than for a

moment, we shall pass over them as beneath our notice.

I now recommend to the young student to enrol himself in the second of the above-mentioned classes, as being the one most likely to raise him to eminence. For whilst the first contents itself with such exertion only as is calculated to raise its members to a kind of mediocrity; and whilst the third, by the exercise of an injudicious zeal, defeats its own intentions; the second will be found to maintain a rational medium between both; uniting in itself the vigor of the first, without its unjustifiable waste of time, and the zeal of the third without its enthusiastic indiscretion.

CHAPTER XII.

Youth is the time for exertion.

NOTHING is more favorable to our entrance upon the field of literature, than youth. With a mind eager in the pursuit of knowledge, thoroughly imbued with a love of learning, and determined at all events to acquire it; what is there to obstruct the tyro in the accomplishment of his most honorable enterprise? O happy youth, how often do I envy the pliability of thy limbs, the ruddy glow of health which blooms upon thy cheeks, thy progress along the path of life, the greater part of which is by thee, as yet, unexplored and untrodden; but, above all, the hope which the promise of a long life holds out to thee, of ranking thyself amongst the illustrious of the earth!—Or perhaps, I should rather have exclaimed, O unhappy man, who hast foolishly wasted the best of thy years in folly and imprudence!—Would that it could be given to me, I will not say to exchange places with thee, but to return to my former state of youth and activity! With what delight should I again occupy my seat in the school, and listen to the precepts of my instructor! Never more would I waste the precious moments in play or indolence! No! I would rather endeavor to distinguish myself above others by increasing diligence and unwearied application. But in vain I thus complain that my years are rapidly drawing to a close—in vain I prefer

such prayers—in vain my tears flow—the time is gone, never, ah, never to return. What little space yet remains between me and the tomb, I will regard, not as so many years, but as so many victories gained over the ruthless combatant, Time. May such be the conduct of all those, the more valuable part of whose life has passed away without fruit. But O ye youths, who are just entered upon the great stage of human existence—if ye possess minds—if ye would wish to distinguish yourselves—if ye would desire to enjoy the delicious fruits of labor, learn to place a just value upon time. O that the flower of my age might again return! What hopes would stimulate me to exertion! What ardor would glow within my breast! But, alas, even whilst I have been indulging in vain wishes, the time has passed away! Let me then exhort you, as ye hope not to live without honor, nor to die without remembrance, cheerfully to submit to labor—seek it—let the soul pant after it*—rush fearlessly upon it. Fortitude and perseverance will conquer all things.

* "Studium et ardorem quendam amoris, sine quo in vitâ quidquam egregium nemo unquam assequetur."—Cic. de Orat., xxx.—[*Am. Ed.*]

CHAPTER XIII.

We must not suffer a moment to escape us without profit.

THE proper cultivation of time is of such vast importance, that without it, it is impossible for any one, however great his talents, to acquire the reputation of being either learned or wise. The mind of man is a garden which Providence has bestowed upon him to cultivate, and if he be not diligent to mark the times and seasons proper for planting and bringing to perfection the various fruits and flowers peculiar to its soil, he will find that weeds will spring up of their own accord, and not only retard the growth of the more valuable plants, but eventually destroy the plants themselves. So that, instead of delighting the eye of him who looks upon it, by its beauty and fertility, it will present nothing but the harsh aspect of a barren wilderness. Time is continually on the wing, and when once past can never be recovered. Let me then exhort the student upon no account to suffer a moment to pass him without improvement. The life of man is made up of moments, and the fruit thus momentarily gathered, will, in the lapse of years, amount to a noble and imperishable possession.

I would even recommend the improvement of the hours usually devoted to sleep. I need not inform him who is alive to the fascinations of study, that there are hours when the activity of the mind renders slum-

ber impossible. Let not these be wasted, but let the student have at hand tablets on which he may note down whatever ideas and observations may enter his mind, and let him re-transcribe them by daylight. The greater part of this treatise was actually thus written; and by this means a considerable portion of our time which is usually lost, might be rendered not only eminently productive, but highly interesting.

Should any one court your society, who is more desirous to embrace the follies and vanities of youth than to excel in literary pursuits, avoid his company and fly immediately to your studies; for it is better that such an one stigmatize you with a want of politeness, than that you should waste your time. Regard not what indolent or unthinking men may say of you; but always keep in view the opinion of posterity. How many useful volumes might we not write during those hours which are too often devoted to idle and unprofitable conversation! If we were to keep an account of the time so wasted but for a year, we should find it to amount to a very considerable portion of the whole. There is no portion of time so brief that we might not make some advancement towards excellence. The space of life remaining even to young men is but short, perhaps ten, twenty, or thirty years at most; and yet, they almost invariably live as though they were certain of surviving a thousand.

CHAPTER XIV.

We must look to our own studies, and not concern ourselves too much about the progress of others.

THERE are some men who are almost continually employed in watching the progress of others along the path of literature, without manifesting any solicitude about their own. Contented with scrutinizing the conduct of their companions, they regard their own advancement as a matter of secondary importance. The folly of such conduct will be best illustrated by an example. Suppose a number of men were to set out with the intention of gaining the summit of a lofty mountain, and one of that number, after having proceeded a few paces, were to make a stand, and amuse himself with observing how the others surmounted the precipices which obstructed their progress; the consequence would evidently be, that after having seen his companions, one by one, arrive at the place of their destination, he himself would be left nearly at the bottom; and there in all probability he would remain; for the circumstance of his having to perform his journey alone, after having seen his fellow-travellers attain their object, would be sufficient to deter him from encountering the dangers and difficulties of the ascent. And so it is with regard to our progress in literature. If we content ourselves with merely watching the exertions of others, whilst ascending the rugged hill

of science, without endeavoring to keep pace with them, we shall find ourselves scrambling amongst the thorns and briars at the bottom, or at best gathering a few worthless and insignificant flowers, whilst we shall have the additional mortification of beholding them in the full enjoyment of those honors which are the reward of industry and perseverance; and which, had it not been for our own supineness and indifference, we might have shared in common with themselves. If, therefore, we wish to avoid the mortification and disgrace of being left behind in our career, by others with perhaps less capacity for exertion, but more perseverance, we must take heed to our own steps, and use every endeavor to keep pace with, and, if possible, to surpass our fellows; so that we may arrive first at the temple of learning, which is ever open to receive us; for by so doing we shall secure ourselves a higher distinction, and become entitled to a greater reward.

Notwithstanding, we must take care that our concern for our own honor, do not degenerate into selfishness, than which nothing is more despicable. It is the mark of a truly benevolent mind, to be anxious for the welfare of another, but this anxiety for the welfare of others, should be in common with the anxiety for our own welfare; for should we be anxious to promote another's interest to the neglect of our own, it is no longer benevolence, but imprudence. Let us then, whilst we ourselves are strenuously endeavoring to arrive at distinction, be ever ready to assist our weaker brethren, and so we shall not only reap the rewards of industry and perseverance, but those also of philanthropy and benevolence.

CHAPTER XV.

We must not waste too much time in sleep.

It is too often the case, and more especially with young men, that they consume a great deal more time in sleep than is necessary for the refreshment of nature. This is studiously to be avoided; for the hours which are thus wasted, are by far the most valuable portion of the whole day, I mean those of the morning. Six or seven hours at most are at all times sufficient for the refreshment of a person in health; and what more is consumed, may be considered an unjustifiable waste of time. But this is not the only disadvantage. Too much sleep, more than too little, renders both the corporeal and mental faculties drowsy and languid during the whole of the day, and if persisted in, gives an habitual heaviness to him who thus indulges himself. This will be sufficiently exemplified if we contemplate but for a moment the countenance of the hard student and that of the sluggard. We certainly shall not find in the former that ruddiness of complexion, and rotundity of feature, which characterize the latter; but there will be a certain fire and expression in his look, which may be admirably contrasted with the vacant, half-animated gaze of the drone; nor will his mind be less vivid than his eye, inasmuch as the one is the index to the other. But to this animation both of mind and countenance, the habitual sluggard must ever remain

a stranger. If he possess any abilities, he is in danger of losing them—If he have any ideas, they are as confused, and consequently as useless and unmeaning as his dreams—He may be said to sleep away one half of his life, that he may be rendered unable to enjoy the other—In short he most resembles his kinsman the dormouse—a creature entirely useless to society, and born only to sleep and to devour the goods of the more industrious part of the community.

Such is the sluggard: and here let me ask the student whether he is willing to be classed with such a character? If so, let him sleep on and take his ease; his disease is beyond the reach of our remedies; but if not, let him avoid the society of such men, lest he be accounted one of their number. Rather than give to nature an hour more than is necessary, let him deprive her of one. In a word, let him endeavor to live, rather than drag out his existence in a state of torpor, for in no other way can he hope to find any real enjoyment within his own breast, or render himself useful to society.

To those who are accustomed to spend more time in slumber than the nature of their studies, and these our admonitions will admit of, an alarum clock, which might be set to any hour they chose, would be found highly serviceable. I myself, when I have been upon a journey, or sojourning in any place where a machine of this kind could not be obtained, have actually slept upon two flat pieces of wood laid transversely upon my bed, lest I should slumber too long. Nor have I felt any inconvenience from this, for I have uniformly found by experience, that, when weary, I have slept

soundly, notwithstanding the hardness of my couch, and when sufficiently refreshed, the hardness of my couch has compelled me to quit it. But this to most men would be a harsh experiment, and one which perhaps few, however attached they may be to literary pursuits, would care to try. I therefore recommend the alarum in preference; or, what is infinitely better than either, a firm resolution not to continue to slumber after a certain hour of the morning.

CHAPTER XVI.

What time is best adapted to study.

THERE are some, who set apart a certain portion of each day, in which to enjoy the conversation of their friends, to walk out, or to relieve the mind with social and recreative amusements; and in these particulars, let every one act according to his own custom and inclination. Recreation is as necessary to the mind as food is to the body. But let the student take care not to let it encroach upon the hours set apart for study. I would recommend, that the whole of the morning should be devoted to learning, as being by far the most valuable part of the day, since the mind, refreshed and invigorated by the slumber of the preceding night, then acts with redoubled vigor. Should the tedium of reading for a whole morning be too great, let it be varied by writing, or by imparting knowledge to others, and indeed, this is not the least valuable method of study; for whilst we are engaged in instructing others, we are at the same time fixing those instructions indelibly upon our own minds.

It is an excellent method to divide our time into distinct portions, each of which is to be allotted to some peculiar branch of learning. This division must of course be regulated by existing circumstances, and even then would frequently be liable to derangement, by attending lectures, examinations, &c., but let the stu-

dent be careful to allow no trivial occurrences to alter or derange his plans. By pursuing this methodical course he will not only find his daily progress in literature much more rapid than it otherwise would have been, but he will also reap the benefit of it in after life, for it will give him a systematic way of thinking and acting, which will vastly contribute to the maturity and solidity of his judgment; and from which, when he has once perceived its advantages, nothing will ever be able to divert him.

CHAPTER XVII.

On bodily exercise.

A SEDENTARY life, if unaccompanied by judicious and moderate exercise, enfeebles the energies of the body, and too often lays the foundation of diseases which subject the student to pain and inconvenience to the latest period of his existence. On this account he should be careful not to let a day pass without having taken exercise sufficient for the preservation of his bodily health. Indeed, he ought to make a rule of devoting an hour at least daily to this purpose. Nor is there any necessity that the time thus devoted should be wasted, for the mind may be as actively and usefully engaged during this period, as when occupied in severe study. Thus, for instance, in the exercise of walking, (than which there is no exertion better adapted to the exigencies of the human frame,) if he have a mind capable of appreciating and enjoying the beauties of rural scenery and productions, what a noble field does every step he takes present to his view, and what an admirable opportunity is everywhere afforded him for the expansion of his mental powers! Is he a Christian?—How can he form more splendid ideas of the omnipotence of his Creator than by contemplating the work of his hands; or of his benevolence and wisdom, than by observing how admirably every part of nature is adapted to the specific purpose for which

it was created? Is he a philosopher?—He will acquire more correct philosophical notions, by reading the volume of Nature, with the commentaries of revelation and science, than by poring over the absurd and atheistical theories of the Epicurean system as displayed by Lucretius and others. Is he a poet?—He will here behold those beauties in their simple, unadorned loveliness; of which Theocritus, Moschus, Virgil, with all the other pastoral writers of ancient and modern times, have at best given a faint outline. Does he wish to become an orator?—The silent eloquence of nature will inspire him with ideas and sentiments equally grand and striking with any he may meet with in the impassioned pages of Demosthenes, or the more refined periods of Cicero. So that whilst the exercise of walking is eminently conducive to the preservation of health, it may at the same time be rendered subservient to the noblest purposes for which the mind of man was brought into action. Indeed there is no necessity that any time devoted to the exercise of the body should be lost, for the corporeal and mental powers of man are so independent of each other, that whilst the body is occupied in using the means necessary for the preservation of its health, the mind may be as actively employed in using the means necessary for its improvement, and that without injury to either.

But there are many things perpetually occurring, which render the exercise of walking impossible; or at least, incompatible with prudence. Such as the inclemency of the season, or the unfavorableness of the weather. In either of these cases I would recom-

mend the use of such gymnastic exercises as are best calculated to bring the limbs and muscles of the body into action.

Gymnastic exercises, besides their use in developing the forms of the body and strengthening the constitution, have also a direct tendency to strengthen and invigorate the mind. In support of this, we have only to refer to the histories of ancient Greece and Rome; and we shall find that their most successful generals, their warmest patriots, their best philosophers, their most eminent senators and orators, were in their youth accustomed to pass much of their time in the exercises of the Palæstra and of the Campus Martius, whereby they acquired that physical and mental strength, which, when brought into operation, decided the fate of kingdoms, and gave to their possessors such a pre-eminence, both in peace and war, over their more effeminate neighbors, as ultimately ended in universal dominion.

If, then, manly and robust exercises have a direct tendency to invigorate the faculties both of the body and of the mind, surely literary men, from their peculiar habits, stand more in need of the use of them, than any other class of individuals whatsoever; inasmuch as their whole dependence is placed upon the strength of their mental powers. For vigor of intellect cannot exist in a state of perfection without health; and health cannot be maintained without bodily exertion. Every man, therefore, who aspires to distinction on the ground of the superiority of his intellect, is not consulting his own interest, unless he use every endeavor to improve and preserve it.

It of course does not come within the scope of this treatise, to prescribe the exercises best adapted to the preservation of health; that being left to the choice and inclination of the individual using them, or the direction of others to whose profession it more particularly belongs. Enough, however, has been said, to show their utility and necessity; there can, therefore, be no farther hesitation in adopting them; sufficient care being always taken, that the body be not injured by the empty vanity of performing feats of strength or agility.*

* It is proper to state that this (xvii) chapter is the production of Mr. Earp, the English translator, who considered Ringelbergius' remarks unsuited to "the manners and habits of the youth of our own times and nation." [Am. Ed.]

CHAPTER XVIII.

On slothfulness.

Of all unhappy beings, the man who lives under the influence of sloth is most to be pitied. His time, his fortune, his interests, his honor, his existence, are all swallowed up in the vortex of this detestable vice. He is rendered incapable of assisting himself or others. The world is to him a mere blank. He is equally deaf to the affections of nature, and the wants of them who are so unfortunate as to be dependent upon him. The industrious man, if he meet with anything more difficult than ordinary, or be involved in unforeseen misfortunes, immediately applies himself with redoubled energy to conquer the one, or extricate himself from the other. But the slothful man, should anything in the least discouraging oppose his progress; or should he be surrounded by difficulties, which are the natural consequence of his conduct, sits down in despair: and although the methods by which he may avoid or subdue them be at hand, his habitual indolence effectually precludes all inclination on his part to adopt them; and he continues in a state of hopeless despondency, till an obscure death eventually puts a period to a miserable life; when he descends into the grave unhonored and unregretted, if not amidst the execrations of his family, whom he

has wilfully made the partakers of his poverty and obscurity.

Slothfulness is a vice, to which, of all others, it is the most surprising that rational beings should addict themselves; for it confers no pleasure, neither is it productive of benefit, which are the main springs of human action. On the contrary it invariably superinduces a listless vacuity of mind, amounting to perpetual uneasiness; and almost as invariably brings on a ruinous state of circumstances which at length plunges him who yields himself up to it, into the depths of poverty. And yet we find men clinging to it with all that tenacity which would actually lead us to suppose that it was the foundation upon which their future good fortune was to be erected. Suppose a man about to cross a deep and rapid river, were to refuse the aid of the customary medium of communication with the opposite shore—a ferry boat; and obstinately persist in swimming across, taking with him a heavy mass of lead or some other ponderous metal, for the avowed purpose of supporting him whilst in the water; would not the bystanders who might witness such a determination, deride the folly of such conduct, and think it scarcely worth their while to save the individual so acting, against his own inclination? And yet many of those who would censure such conduct, as the very height of insanity, are themselves daily and hourly, yea, momentarily, committing the same species of folly. We have all to cross the stream of life—the ferry-boat of industry is ever waiting to waft us over, not only in safety, but with enjoyment—and yet we rather choose to throw ourselves amongst the

rocks and breakers near its shore, encumbered with the weight of our own unjustifiable indolence; which, if it do not always sink us to the bottom, is at least sure of preventing our enjoyment of any real pleasure during the whole of the voyage.

But, however unjustifiable slothfulness may be in a man of business, it is infinitely more so in one who is engaged in the pursuits of literature. Fortuitous circumstances, such as legacies, fortunate speculations, &c., may, to men in general, make up for the loss necessarily occasioned by a want of energy; but nothing upon earth can compensate the literary student for the time thus inconsiderately wasted. He cannot expect, on the decease of a learned doctor, his relative, to come in for the defunct's share of knowledge, nor can he at any time go to the Exchange, and purchase literary stock as he would national. It is industry alone that can confer knowledge. And whatever may be the force of his genius, if he do not practice the one, he must, as a necessary and unavoidable consequence, be devoid of the other.

From what has been said, the necessity of using the utmost exertion whilst engaged in literary employments, must be obvious to every one. Without exertion, there cannot possibly be any honorable distinction; and with it, we are as certain of reaping its fruits, as we are of being compelled to gather those of indolence without it.

But there is a particular class of literary persons, to whom these remarks are peculiarly applicable, viz.: to young men pursuing their studies at a university. Our conduct here may be said to be the touchstone

of our future credit and character. The knowledge here acquired is the foundation upon which our future reputation for learning is to be built, and unless that foundation be solid, the whole superstructure, when erected, must fall to the ground, or, at best, stand in so precarious a state, as to be in continual danger of falling. Let us then studiously and determinately avoid everything which may tend to weaken this support of our reputation; and let us strenuously and diligently embrace every opportunity of strengthening and confirming it. We shall thus find, that whilst so engaged, pleasure will be the helpmate and companion of our labors, and honor the reward of our perseverance.

There are, however, some persons anxiously desirous of arriving at literary eminence, who, from the disadvantages arising from the neglect of their early education, or, what is infinitely worse, the misguided indulgence of parents during their immature years, do not feel that stimulus to exertion which so eminently distinguishes youth educated in industrious habits. Men thus unhappily situated, should accustom themselves to reading the biography of others, who, though surrounded by difficulties of a nature the most discouraging and appalling, have nevertheless distinguished themselves in the different departments of literature. Let them imitate the example of such characters. Let them endeavor, by entering into the spirit of their history, to catch their ardor, and tread in their footsteps; and they will soon find their early prejudices and injurious customs vanish altogether; and themselves gradually habituated to a system of

industry, from which nothing will ever be able to detach them.

Persons of this latter description would do well to store their memory with a few apothegms chosen from the works of the ancient philosophers; so that whenever they find themselves disposed to indolence rather than to exertion, they may, by the recollection of some one of these, rouse the mind from its state of lethargy and inertness. Of this description are the following, *μοχθεῖν ἀνάγκη τοὺς θέλοντας ἐυτυχεῖν.* "They who wish to enjoy happiness, should accustom themselves to industry."—*Ὅπλα ἐσθω ὁ δειλος'.* "He who is afraid of difficulty, is thereby rendered incapable of surmounting it."—*Οἱ δαρθάνοντες νεκροισιν ὅμοιοι εἰσιν.* "Sluggards are little better than lifeless carcasses."—*Ὅθη τό πᾶν.* "Nothing is impossible to diligence."—*Σχολην θλίβοντα κῦδος κιχεῖ."* "Disgrace is the reward of indolence."—*Ὅπου πλείων ὁ πόνος ἐκεῖ μείζων ἡ ἡδονη.* "The greater the labor, the greater the enjoyment."—*Εὖ σοι τὸ μελλον ἔξει, εἰ τὸ παρόν εὖτιθῆς.* "If we make good use of the present, we shall have no reason to doubt as to the future."—As the diligent student doubtless will observe many passages of this nature in the course of his acquaintance with the Greek and Roman classics, a further selection will be needless.*

* I cannot omit this opportunity of quoting a passage from our own incomparable Shakspeare, which, if received with the spirit in which it is given, cannot fail to be of service to him who peruses it:

This morning, like the spirit of a youth
That means to be of note, begins betimes.

Let this be written in legible characters in a conspicuous part

Were more than has been already said, necessary to rouse youth from their indolent habits, let them look abroad upon the works of creation, and from the ant, which is indefatigably employed in the occupations of the mole-hill, to the sun, rising from his chambers in the east, to give light, heat, and fertility to our globe; he will find all but man, diligently pursuing the course pointed out by the great Creator. And is it for him, who exclaims that all things were made for his use, who proudly boasts himself superior to all created things besides, to be idle, whilst all around him are busily engaged in performing the tasks assigned them on the great stage of universal being? If he would but make use of that reason which he calls his sole prerogative, he would think that every blade of grass he treads upon, every insect which flutters around his path, every animal he meets with, might justly reproach him with being the only useless creature amidst such a display of universal industry. Let us then no longer suffer ourselves to be disgraced by a just reproach from the insects we tread upon. Let not the sun, whilst performing his daily revolution in the heavens, be witness to our want of industry. If the vassals of nature are actively engaged in these various avocations, much more ought the lords of nature to be so. Let us detach ourselves from things trifling and insignificant, and give ourselves up to things worthy our nature and capacity. We all value our

of the bedchamber of every literary student, so that it may strike his eye every morning as he awakes; and if he can recompose himself to sleep, neither this nor any other stimulus will be of the least service to him.

possessions, much more ought we to estimate our time. Yet such is the irrationality of our conduct, that if we should happen by some mischance to lose a portion of our property, which by industry may be easily recovered, we fill the air with our lamentations; but we not only bear the loss of time, which can never be recovered, with equanimity, but with manifest indications of joy and satisfaction.

CHAPTER XIX.

Our recreative amusements should, as far as possible, be rendered subservient to the purposes of literature.

It has been observed in a former chapter, that recreation is as necessary to the body as food is to the mind. Indeed the most rigid devotee of literature will scarcely deny, but that a temporary relaxation is highly necessary. The human mind is, as an ancient fabulist has ingeniously observed, like a bow; if it be always bent it will soon lose its elasticity, but if unstrung at intervals, it will long retain its wonted properties. But relaxation of the mind, as well as exercise of the body, should, as far as possible, be rendered subservient to the purposes of literature. It will thus be found to be doubly advantageous; for whilst it becomes an agreeable mode of communicating knowledge, it will at the same time prevent us from engaging in trivial and unmeaning amusements, which would not only consume a considerable portion of our time, but also detach us from, and incapacitate us for, matters of greater importance.

Suppose, for instance, the junior members of a college were to make a practice of meeting alternately at each other's apartments, for the purpose of discussing some interesting philosophical speculations, of unraveling the more curious properties of the mathematical sciences, or writing or conversing upon moral, reli-

gious, or literary subjects, either in their own native tongue, or in the learned languages; they would find any of these occupations productive of more real pleasure than most of those which are, though falsely, termed amusements; and they would also find, that by these methods, they were gaining what, after all, is the main end of study—practical knowledge. In order to perceive the advantage of such a course of conduct, let the student weigh the pleasure derived from these sources, against that resulting from vain conversation, idle lounging, and dissipated practices, and if he do not perceive the balance preponderate in favor of the former, let him still continue to practice the latter; but that this, if he give the matter an impartial consideration, will be the case, we are not under the slightest apprehension.

But independent of such a course as the one prescribed being an agreeable mode of communicating knowledge, it has yet another advantage, which is by no means its least valuable one, viz., that of exciting emulation. There are many men who would not think it so degrading not to rank high in the classes of an university, as not to be able to equal their familiar companions in their researches after truth. Consequently, although in the former case, they might content themselves with being placed a remove above mediocrity, they would, in the latter, exert their ingenuity to the utmost stretch, lest they might incur the derision of their more intimate associates. Let such a principle as this be once fairly brought into action, what results might we not reasonably expect from it. Instead of seeing young men leave the university with

the possession of a little learning, acquired but to be forgotten, we should behold their minds, as it were, tablets, on which the records of general knowledge were so legibly and indelibly engraven, that every one who looked thereon might read.

Of all those occupations which come under the denomination of trivial, the fascinating but destructive vice of gaming holds the most distinguished place. This is the rock upon which many a young man of the most promising abilities has split; and on which, it is to be feared, the genius and fortunes of many more will hereafter be wrecked. And yet this vice, like slothfulness, is productive neither of profit, pleasure, nor recreation.

It is not productive of profit, for it would be easy to prove upon mathematical principles, that the habitual gamester, if he play fairly, must, whatever may be his temporary successes, eventually become a loser. There can be no greater exemplification of this than that numbers of men, who would fain be thought to be possessed of genius and ability, are daily reduced, by their indulgence in this their favorite passion, either in private circles, or in those public sinks of iniquity which are established for the infamous purposes of ensnaring the inexperienced, and of fostering the vicious propensities of crafty and designing men, from the enjoyment of affluence and happiness to a state of beggary and despair.

It is not productive of pleasure, though it certainly is of excitement; but it is the excitement of a demon, founded upon a desire of enriching ourselves at the expense of our neighbor's welfare. Who that has

observed the countenance of a gamester, when a lucky cast of the die has elated him by the success which it has conferred upon him, can say, that the wild emotions there depicted proceed from the enjoyment of real pleasure! Or who, that has witnessed his features when an unfavorable throw has at once drained him of his peace of mind, and his pecuniary resources, can pronounce, that the conflicting passions by which they are distorted, are the indices to the happy serenity of his mind! As well might the diabolical agents of the infernal regions, to whom pleasure is unknown, feel joy in having added a victim to their number, or in seeing him, whom they had marked out for destruction, elude the malice of their grasp!

It is not productive of recreation, either mental or corporeal, for by superinducing an unusual degree of anxiety, it always leaves the mind more languid than it found it; and whatever, by sudden excitement or otherwise, contributes to destroy our equanimity, has, if often repeated, an indirect tendency to injure and weaken the vigor of our animal powers.

But gaming is chiefly to be regarded by us as it stands when viewed in relation to our studies; with which it must manifestly appear altogether incompatible. In order to study with profit to ourselves, it is necessary that our thoughts be detached from every other subject, except the one under consideration, and be, as it were, riveted to that alone. But how can this be the case, when our minds are perpetually under the influence of this pernicious passion; either occupied beforehand with the hope of indulgence and inordinate desire of gain, engaged in the commission of

the vice itself, or in a state of elevation or depression —both of which, though proceeding from opposite causes, are equally hostile to study—consequent upon our success or want of it. The mind of a man thus occupied, can never be free from anxiety, and consequently, can never become adapted to study; and though he be gifted by nature with the powers of an Æschylus, the eloquence of a Cicero, or the genius of an Archimedes; the talents confided to his care, will become useless to himself and others, and instead of returning them, at the last great day of account, with tenfold interest, his conscience will be compelled to testify against him, that he, of his own accord, buried them amongst the rubbish of vanity and dissipation.

But there is yet another light in which gaming, in common with other trivial amusements and occupations, is to be regarded by us, viz., as they stand when viewed in relation to the human intellect. Man, cry people of all ranks, from the monarch to the boor, is a creature made for lofty purposes! and with the words yet lingering on their tongue, they sit down with a stoical gravity, well befitting the dignity of that intellect of which they are justly proud, to improve the faculties of the soul by speculating upon the highly interesting and truly sublime effects produced by the fortuitous and varied combinations of a few pieces of painted paper: nay, such is the ardor with which they endeavor to unravel the intricacies of this intellectual science, that they do not scruple to sacrifice their health, their happiness, their fortune, and even their future expectations, for the sake of being initiated into its admirable mysteries. Who can deny

that such occupations and disregard of worldly advantages are worthy of creatures who derive their origin from heaven, and who are destined to the enjoyment of immortality? But the noble spirit of man does not rest here; he is frequently known to seize upon the capricious Goddess Fortune, and confine her within the narrow limits of a dice-box, when he will sit for hours, and even days together, violently tormenting her in that circumscribed prison, as it were, in revenge for the freaks she sometimes practices upon him. Should he not find himself in a sufficient state of elevation to perform these arduous avocations, he has recourse to the renovating juice of the grape, by which he is enabled to form more splendid ideas of things, and to perform actions of which he before had no conception; such as breaking the heads or the windows of his less aspiring neighbors, which things having been done, he sallies forth with all the pride of a victor, to enjoy the glorious triumph of disgusting a society of virtuous ladies by a recapitulation of his feats of glory; or should chance throw an unprotected female in his way he immediately evinces the superiority of his prowess, by alarming or insulting her. Who will say that a man capable of such actions as these, is not "a creature made for lofty purposes."

But methinks I hear some one exclaim, were such a burlesque upon the human character as the one you have exhibited, to be exhibited by the buffoon of a pantomimic theatre, he would be hissed and pelted off the stage for his consummate impudence; and so in all probability he would: but he would at the same time fall under the displeasure of his audience for his

display of truth. The absurdities I have here depicted, are by no means exaggerated. On the contrary they are the "recreations" to which many, who are ambitious of being denominated "men of literature," but too frequently have recourse. May all such see their folly in the mirror here held up to them, and profit by the view.

We have thus seen the folly of trivial amusements, and the advantage of rational recreations; let us then no longer hesitate to adopt the latter, and avoid the former; by so doing, we shall no longer have to reproach ourselves with being guilty of a waste of time; but, on the contrary, peace of mind, and a sense of improvement, will testify to our hearts and consciences, that we are employing the talents confided to our care, to the best purpose.

CHAPTER XX.

Conclusion.

LEST the preceding chapters should have been read by any in a thoughtless and unheeding manner, it may not be altogether useless, by way of conclusion, to recapitulate some of the most important of them; on which, as it were, the welfare and success of the literary student in a great measure depend. And first, as the basis on which his future reputation is to be founded, let him be careful to form a just estimate of his own abilities, taking care neither to undervalue nor overrate them; for by the one he will be prevented from making those attainments which he otherwise might have made, and by the other he will be in danger of generating a species of intellectual pride, which is never the concomitant of, and always detrimental to, sound learning. Having satisfied himself on this point, he must then determine to what extent in literary acquisitions he intends to proceed, and in fixing this boundary, if he possess a mind ambitious of distinction, and determined by every means in its power to gain it, he is seldom in danger of proceeding too far; but when once he has pointed out the goal to his own imagination, let him never relax in his exertions to reach it. If the proposed extent of his learning be not so great as that which has been acquired by others, there is not the less merit due to him on that account.

Nature has not bestowed upon every one the abilities of a Plato, an Aristotle, or a Cicero, consequently it is not in the power of all to rival them in the attainments of literature and philosophy; but it is in the power of every one to rival them in merit, for they did but make the best use of their talents, and it is in the power of all to do the same. To this end, let nothing divert the mind of the student from his pursuits; let him not yield even for a moment (for even in this there is danger) to the debasing influence of effeminacy, or the fascinating allurements of luxurious enjoyments. In short, as has been before inculcated, he must consider all things, the more immediate object of which is pleasure, in the sensual acceptation of the term, as the greatest enemies to himself, and his pursuits, and as such studiously avoid them. Let him remember, that his ability will increase with his exertion, and that it will, on the other hand, decrease with the want of it. Let him also bear in mind, that what he sows, that also he may expect to reap; and if he, during the season of youth, fosters the seeds of luxury and indolence, he may expect, in the season of age, to reap a plentiful harvest of disease and contempt.

Let him never despair. Whatever difficulties he may meet with in the rugged paths of science, let them only serve to increase his ardor and redouble his energy, for in no other way can he hope to conquer them. If in his ascent he should fall headlong a thousand times, he must begin to climb again every time more ardently, and fly to the summit with recruited vigor. He to whom difficulties are appalling, will meet with continual opposition; but from him who

disregards them, or who possesses the art of rendering them subservient to his improvement, they will at length altogether vanish.

Let him not be too desirous of riches. A moderate fortune is amply sufficient for all the purposes of human happiness; and he who possesses more than this, too often carries with him a stumbling block, which he can seldom get over. Not but that it is at all times his duty to improve his possessions by all honorable means within his power. Only let him beware that an immoderate hankering after wealth, do not blunt the desire of acquiring more valuable possessions, and blunt his capacity and inclination for more laudable pursuits and worthier attainments.

The student must be fond of applause. He must diligently seek out and seize opportunity of surpassing his fellow-laborers in order to gain it. So long as he fosters this spirit of emulation, there is every hope of his performing actions which will be a lasting credit to himself, and also of the utmost benefit to society. Whenever he sees any one passing him in the common race, let him not rest for a moment till he has repassed him. This will be highly beneficial to either, for each will redouble his exertions, the one to keep before his companion, the other to regain his lost ground; whilst they who are witnesses of the contest, will give, if not the palm of victory, at least the reward of perseverance to both.

It may not be improper to advert here to some of the acquirements necessary to be made before a man can enjoy the reputation of being learned.—A thorough knowledge of the Latin language is, in the first place, indispensably requisite. This has been the universal

language of men of literature of every civilized nation, and in all ages, from the days of Augustus to our own; and it is at this fountain that we must quaff the draughts of knowledge, or otherwise be contented with satisfying our thirst at turbid and polluted streams. A knowledge of the Greek language is also so necessary, that a man who is destitute of it, can scarcely come under the denomination of learned. But much remains to be done beyond the mere acquisition of these, for it does not necessarily follow, that a person, be he ever so well skilled in classical literature, should be either learned or wise. Indeed it may so happen, and undoubtedly is in many instances the case, that a man may by practice acquire a considerable readiness in reading works in either of the above-mentioned languages, and yet be utterly unable to comprehend their meaning; notwithstanding which, he values himself highly upon these acquisitions, never considering that language is only valuable as it is a means of arriving at knowledge. But as the inutility of such parrot-like attainments is too apparent to require a demonstration, we shall pass on to the consideration of scientific acquirements.

In order to become, in the modern acceptation of the word, a philosopher, it is indispensably necessary that the person aspiring to this distinction should be acquainted with the whole range of the mathematical sciences; and this is the grand test of a man's ability. The acquirement of classical literature requires little more than the exercise of patient industry; and is so limited in its nature, that a man of inferior abilities may, if he think it worth his while, easily become ac-

quainted with it in all its varieties. But it is not so with the sciences, it would be totally impossible to assign a boundary to their extent, or their utility. The acquisition of the former is a mere effort of the memory; the acquisition of the latter is the result of the most arduous application of the mind. The former is, as it were, a kind of mental provision gathered into the storehouse of the brain, for the use only of him who possesses it; but the latter is like seed sown in a fertile field, yielding an hundredfold for the use of others.

One great advantage of the mathematical sciences is, that by constant exercise in them, we become accustomed to a close and infallible habit of thinking and reasoning, so that a person well versed in this department of literature is in no danger of being deceived by false representations of things, however ingenious the sophistry under which such fallacy may be concealed; for whenever a theory is submitted to the consideration of a mathematician, he immediately traces it from its first principles through a series of consequences till he arrive at a demonstration of its truth, or a conviction of its error, according to which he either adopts or rejects it. So that whatever may be the contentions of illiterate disputants respecting it, whether arising from their incompetency to decide concerning the truth of its premises, or from their inability to judge of the correctness or fallacy of the conclusions drawn from those premises, he is enabled, by an infallible mode of reasoning, to establish or overthrow it, according as he has proved its truth or want of it.

Another great and peculiar advantage of mathematical learning is, that it accustoms us to a great diligence in study, whilst at the same time it renders our labors delightful. Indeed, a greater punishment could not be inflicted upon a mind thoroughly imbued with a love of science, than by compelling it to relinquish its object whilst engaged in the pursuit of it, although that pursuit be accompanied by the most severe mental labor. And it is no wonder, that, where an ardent attachment to abstract learning is firmly rooted in the mind, such should be the case; for as a great philosopher has beautifully observed, "whilst the mind is abstracted and elevated from sensible matter, it distinctly views pure forms, conceives the beauty of ideas, and investigates the harmony of proportions; the manners themselves are sensibly corrected and improved, the affections composed and rectified, the fancy calmed and settled, the understanding raised and excited to more divine contemplations." And what can be more delightful than to behold our minds increasing in knowledge, in a manner which appears to us really wonderful; to feel that we possess the power of unfolding the secrets of nature, and fathoming, as it were, the depths of omnipotence itself; to rise above the littleness of this terrestrial planet, and by the mere volition of the will, transporting ourselves into the immensity of space, to mark the courses of the planets as they journey onwards in their respective orbits; to know the causes which prevent them from wandering from their accustomed spheres; to follow the ellipse of the comet to the very boundaries of the universe. These are things worthy of the mind of man; and he who is destitute

of them, whatever may be his other attainments, may be said to be a child, who has scarcely passed the alphabet of human knowledge.

But the chief end of mathematical learning, as far as the interest and happiness of mankind in general are concerned, consists in its practical utility. It is owing to this, that a mariner is enabled to steer his vessel across the pathless ocean to a distant part of the globe, with a precision nearly equal to that with which a man would go from his own house to that of his neighbor. Hence flow our national and individual prosperities; a considerable portion of our necessaries and enjoyments; and our knowledge of the existence, and the relative situation of the different parts of our globe. It is to this that we are indebted for the magnificence and comfort of our public and private edifices. It is upon this base that our commercial systems are erected. In short, from this source spring almost all the advantages which we possess, and the greater part of the pleasures we partake of.

But in addition to classical and scientific literature, it is necessary that a man of learning be acquainted with the different branches of historical literature, so as to be able to assign the rise, progress, and decline of empires to their respective causes, and to judge of the effects of different actions and events. He should also be somewhat skilled in the modern languages, and acquainted with modern literature; but these, together with some inferior attainments, are too obvious to all to require particular comment.

It is thus evident, that he who aspires to the character of a man of learning, has taken upon himself the per-

formance of no common task. The ocean of literature is without limit. How then will he be able to perform a voyage, even to a moderate distance, if he waste his time in dalliance on the shore? The path to eminence is not only long, but arduous; and how can any one rationally hope to arrive at its termination, unless he use diligence proportional to its difficulties? Our only hope is in exertion. Let our only reward be that of industry. Whatever may be our conduct in this respect, of one thing we are certain—That unless we are vigilant to gather the fruit of time, whilst the autumn of life is yet with us; we shall, at the close of its winter, descend into the grave as the beasts which perish, without having left a record behind us to inform posterity that we ever existed.

APPENDIX.

"ADOLESCENS eram, *says Erpenius*, annorum plus minus sexdecim, cum primum, quæ mea felicitas fuit, in libellum hunc incidi. Missus eram a fidelissimo parente, viro non erudito quidem, sed eruditionis tamen et eruditorum amantissimo, studiorum causa, Leidam, Ubi mox nescio quæ me satietas eorum cepit. Ita dum sum affectus parum diligenter, studia tracto, et tantum non negligo, unice desiderans Musis valedicere, Quem animum meum dum differo parenti aperire, forte fortuna in manus meas venit hic libellus. Qui vel leviter, tantum inspectus, ita me affecit, ut judicaverim eum non emendum tantum mihi, sed et attente perlegendum esse. Quod ut feci (feci autem non sine magna animi voluptate) incredibile dictu est quantum mutatus fuerim ab illo qui ante eram studiorum hoste. Nihil mihi placere cœpit præter studia: Discere, et alios, quod didiceram captata etiam ad id occasione, docere, summæ mihi voluptati fuit. Quid multa? Auctoris hujus consilium, quantum quidem pro rerum mearum ratione mihi licebat, per omnia sequatus, ad

indefessum me laborum accingo, spem concipiens, fore ut licet ingenio essem non admodum felici, assidua tamen diligentia aliquosque, in literarum curriculo pervenirem. Quæ spes non omnino me fefellit. Gratia sit Deo immortali, qui, pro immensa sua bonitate, tam benigne, labori meo benedixit."

COLLEGE DISCIPLINE.

[Extracted from "College Life"—Letters to an Undergraduate, by the Rev. T. Whytehead, M. A.]

THE very first step towards entering into the true spirit of college life is to learn to view yourself here as in a state of discipline and pupilage; and, what is more, to rejoice that it should be so. Of this be sure, that the submission of your own will and judgment to the system of the place is of itself, a far more valuable exercise, than could at all be compensated for by any self-devised improvement on the course you find marked out for you. Beautiful, and most worthy of remembrance, are those words of the wise man, "the very true beginning of wisdom is the desire of discipline; and the care of discipline is love; and love is the keeping of her laws." This is an essential part of the college student's character, to regard superiors, and especially seniors, with reverence and honor, and to pay a glad and graceful obedience to discipline and law. Perhaps there is nothing which so much tends to make the years spent at college so happy a part of a student's life as they generally are, as the light-hearted feeling of irresponsibility arising from our having the way of duty here clearly marked out, (so that we are freed from the anxiety of choosing it for ourselves, and have only to follow it,) and the singleness and simplicity of purpose, which a docile submission to this guidance creates. There is, indeed,

as an able writer has expressed it, "a painfulness in the very sense of entire responsibility, a bitterness in the full cup of freedom from control which those who drink most freely of it, are the first to taste. A thoughtful mind will scarcely look on any condition as more deserving of pity than his who enters upon life,

'Lord of himself, that heritage of woe;'

and in the full liberty of the mind before it is fixed by sympathy in its choice, there is an oppression from which the most vigorous understanding hastens the soonest to escape."

Dr. Hammond, when he was asked by a friend what special thing he would recommend for one's whole life, briefly replied, "*uniform obedience*," by which he meant, as his biographer, Dr. Fell, tells us, that the happiest state of life, was one which imposed on us the condition of *obeying*, rather than *directing*—the lot of *not having to choose for one's self*, but having our path of duty marked out for us. In just such a state of life is the student placed at College; and the spirit which pervades the whole of Wordsworth's fine Ode to Duty, exactly represents the tone of feeling which ought to be habitual to his mind.

"Stern Daughter of the Voice of God!
O Duty! if that name thou love
Who art a Light to guide, a Rod
To check the erring, and reprove;
Thou, who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity!

"There are who ask not if thine eye
Be on them; who, in love and truth,
Where no misgiving is, rely
Upon the genial sense of youth:
Glad Hearts! without reproach or blot;
Who do thy work, and know it not:
Long may the kindly impulse last!
But Thou, if they should totter, teach them to stand fast!"

THE DIGNITY OF THE MEDICAL PROFESSION.

[From an Unpublished Lecture to the Medical Students, by Dr. Mütter.]

And now what shall I say in conclusion to urge you to the observance of such a course, as must insure a life of future usefulness to your fellow-men, and of honor to yourselves? Shall I rouse you to a more ardent love of your profession, by painting in glowing colors, but none too gorgeous for their desert, the many labors of love with which the practice abounds? Go with me to that sick chamber, where lies exhausted and suffering one of your fellow-creatures. Perchance a father in the death-agony from an attack of apoplexy, or a wife in convulsions, or a child suffocating with croup or scarlet-fever. Prompt and energetic, skilled in the resources of your science, calm amid danger, you administer the appropriate remedies, and, in a few moments, the house of sorrow, over which the grim messenger has for hours been hovering, is changed into a house of joy; the sunlight of life is once more shed abroad, and beneath his genial rays, the mists and gloom of death vanish away Is there not something here that would cause the heart of the good physician to leap for joy? Is there a feeling that can compare with that which springs from the consciousness, that by our aid the *balmy influence* of repose has been shed upon the ex-

hausted victim of restlessness and vigil; that the agonizing pain has been assuaged; the parched tongue cooled; the outgushing current of life arrested, and a fellow-being snatched from the brink of that dark vale which all approach with fear and trembling? Nor does your opportunity of doing good cease with this labor of love. How manifold are the occasions for the exercise of that crowning virtue, charity? A virtue that "covereth a multitude of sins,"—and it should be exercised in the extreme acceptation of the term, not restricting it to the mere giving of alms.—No, there is a charity far more precious than this, the charity of the heart. The kind expression, the sympathizing tear, the gentle admonition to look for help to the great Author of all joy and all sorrow, will convey often more solace, more heartfelt and permanent satisfaction, than if we poured the gold of Ophir into the lap of our suffering patient. And it is in the benign light of these labors of love, that our profession assumes its true dignity and excellence, and appears eminently worthy of the entire devotion of its members,—"Transcending by these offices of humanity, the pretensions of common science, and passing by the cold acknowledgments of the understanding, she makes her appeal at once to the heart, and there vindicates her claim to the distinguished consideration, which a grateful world in all generations has accorded her."—But if the feelings which arise from the performance of such acts of humanity, are insufficient to stimulate you to a love of the profession, let me lay before you a few of its more solid rewards. The rewards of the profession are twofold.

1st. Those which arise from the pursuit as a means of livelihood, and which are paid in money.

2d. Those which spring from the same source, but are paid in the blessing and thanks of the relieved sufferer, the poor and the needy, the widow and the orphan, and by the pleasing reflection that you are in reality "a worker of good," and deserve the title once bestowed on St. Luke the Evangelist, of the "beloved physician."

I have told you that the rewards of the profession are *twofold*. Were we to receive no other recompense than that which money affords, I would advise you, without a moment's delay, to strike your names from the list, and direct your energies to some more lucrative employment.—Yes! ours is no mere money-making pursuit:—Politics, the law, commerce, the arts, agriculture, all offer a more speedy road to wealth. But if assiduous in your studies, you may certainly calculate upon a competency. Be satisfied with this, and look for rewards of another and a much higher order. Not the least of them, is the "position in society" usually occupied by the kind and skillful physician. Whose friendship is more highly prized, whose name is so often coupled with expressions of gratitude, and love, and confidence, whose visit is more anxiously expected or more warmly received, whose cheerful smile and kind expressions so readily banish gloom and sorrow? Whose hand is so eagerly grasped by the devoted wife, as she thanks him for the care with which he has watched over her husband, herself, or her children? Into whose ear is the tale of private griefs, hidden sor-

rows, blighted hopes, and dreadful anticipations so readily poured forth?

What reward, for example, can be compared with the consciousness that we have been the humble agent of Providence in saving the life of a brother; that we have soothed the suffering frame, or perchance ministered to a mind touched with the prospect of futurity; that we have gladdened the heart of the weary victim of disease, and soothed the couch of death of half its terrors? When we reflect upon such labors, we feel that our reward is treasured up in the heart of Him who bade us "heal the sick." But if such incentives fail, shall I force you to labor by depicting the moments of shame and profitless remorse that must overwhelm the ignorant, the idle, or the dissipated physician? Are you aware that success in your day of life, depends much upon the character of its dawn? If this be obscured by idleness, coarseness of behavior, gross immorality, or beastly sensuality, its noon must be marked by disappointment, distress, and disrepute among men, and its evening will close in sadness, remorse and gloomy uncertainty. Believe me when I tell you that your position in life depends upon the steps you now take. Do not imagine your deviations from the path of duty will escape observation, for this is impossible. And oh! could I but describe in language so glowing that not a word would fail to sink deep into your hearts, some few of the scenes of sorrow and heart-rending grief it has been my lot to witness; the chief actors in which were young men like yourselves, noble, generous, warm-hearted, full of energy and vigor of life, the pride of their parents,

the chosen associates of the virtuous and honorable, the type of manly virtue, they were all these, until the tempter in the guise of the fatal bowl, or the painted harlot, or the fiend-like gamester, who gloats upon his prey, ere he strikes the fatal blow, entered in, and, like "the worm i' the bud," made all these gorgeous beauties fade, and wither, and fall, leaving nothing but the gnarled and misshapen stalk: the body without the soul. Oh! gentlemen, shall it be our lot to witness such a change in any of you? shall it be our melancholy task, when the brief period which binds us together here shall have passed, and we as your teachers are asked for the fruits of our culture, shall it be our sad duty, I repeat, to present to your friends and to the world, the idle dunce, the shameless debauchee, the contemner of that priceless gem, female honor, or, what is even more hateful, the heartless gamester? God forbid that such should be our task!

Lastly, let me cheer you on to the good work in the language of one who feels the impulses of a noble soul and hastens to obey them.

"Oh! what a glory does this world put on
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
He shall so hear the solemn hymn that death
Has lifted up for all, that he shall go
To his long resting-place without a tear."

LONGFELLOW.

May this be the mind of each and every one of you, and may you at the last be able to say with the great Mr. Pitt, "My lamp is nearly extinguished; I hope it has burnt for the benefit of others."

LEGAL EDUCATION.

BY LORD BROUGHAM.

[From Law Review, November, 1844.]

"AND first of all, in discussing the question, how is a man to prepare himself for advancing to the height of this renowned profession, assuming as a matter of course, that he is to make himself master of the law, as far as any one can become master of it; by reading and by attending a pleader's office, without actual practice in giving opinions or conducting causes, we must lay it down as clear that a foundation should by all means be laid broad and deep of general learning. The classics are chiefly to be studied, no other means existing, of making the taste pure, and attaining a proficiency in the oratorical art. But the sciences are of much importance. The moral sciences evidently cannot be too carefully studied by those, whose occupation it is to reason upon evidence, and probabilities, to address the feelings and the passions, to discuss points of duty, to discriminate between shades of guilt. The business of practical lawyers lies very mainly among questions of morals. But physical science, too, demands their care. No one can be ignorant how many cases are always coming before courts of justice, which turn upon principles of natural philosophy and niceties in the mechanical and che-

mical arts. Lawyers and judges of the highest eminence, have frequently been heard to declare, that far from considering any portion of the time which they have spent in learning the different branches of physical science thrown away, they only lamented daily not having laid in a larger provision of such knowledge, aware how well they could find the means of turning it to account. It may fairly be questioned, if any benefit can result to practical men from the extravagant degree of attention paid at Cambridge to pure mathematics, or to the niceties of the ancient metres, at Eton and Oxford; but, indeed, it is equally questionable if such excessive refinements are at all profitable in any other department of exertion even with a view to the cultivation of the sciences, or of letters themselves; and in aid of this doubt comes the known fact of so very minute a percentage of wranglers, and first class men ever in after life distinguishing themselves in scientific or in literary pursuits; nay, as the generally known fact of very few, if any of these classes, after leaving the banks of Cam and of Isis, ever looking at either a mathematical or a classical book. But these are extravagant actings on a good principle; excesses to which sound doctrine is uselessly, even hurtfully, carried on by the zeal of the learned. No man can doubt that a familiar acquaintance with mathematical principles, mathematical methods of demonstration, the doctrines of mechanical and of chemical science, is of unspeakable importance to the practical lawyer, whether conducting causes at the Bar, or deciding them on the Bench. If any one doubted this before hearing Lord Tenterden try a

patent cause, all his doubts must then have vanished for ever. After that he was more likely to overvalue than to underrate this accomplishment. But next, the branches of knowledge not cultivated at schools and colleges, are also of eminent use to lawyers. No man can be an excellent lawyer, without a knowledge of history; especially the history of his own country. But also no accomplished lawyer can be without a general knowledge of the legal systems of other countries. They who have studied the ablest legal arguments in our courts, in modern times especially, must be aware what sources of both reasoning and illustration the comparative view of other systems has afforded. This is in truth almost the only particular in which our lawyers of the present day surpass the learned and elaborate ones of old.

An acquaintance with the lighter literature of the country, is also highly beneficial to the advocate—to him especially who has to address either a parliamentary tribunal or jury. Generally speaking, our older lawyers (we mean of modern times) have been confined in their reading to Shakspeare, as, indeed, the sameness of their quotations appeared to testify. Yet even this *modicum* of the English classics had its advantages, and their making provision of it was a testimony to the advantages of such classical knowledge. Sir Vicary Gibbs, it was said, had never read but two books out of the profession, since he quitted Cambridge, where he took a good degree. In the one he was fortunate enough; it was Shakspeare. Not so felicitous did he turn out to be in his second choice; it was Damberger's travels, which he had painfully

studied, and even indexed. But unluckily it turned out to be a very clumsy fabrication, no such journey into Central Africa having ever been undertaken, nor any such traveler having existed.

It has often been questioned, whether the student derives any benefit from those lighter studies, sufficient to compensate the risk he incurs of having his mind drawn away to the mere flowery-paths of literature, from the arid and tedious road of the law. But we must consider that the studies in question, are to precede his devoting himself chiefly to his professional studies; and even if they be continued during his preparation for the Bar, they are likely to form rather a wholesome and invigorating relaxation from more severe pursuits, than a distraction. It may safely be affirmed, that unless a young man have the fixed desire of becoming a good lawyer, either from ambition, or from narrow circumstances, (by far the best preparation for Westminster Hall,) or from both, he will never master the science of the law, and with such a resolution to govern and to guide him, he may safely be entrusted with access to the classics whether of ancient times or of his own."

THE ERRORS TO BE AVOIDED IN THE STUDY OF DIVINITY.

[Extracted from Du Pin's Complete Method of Studying Divinity, c. vii.]

"THEOLOGY affords so large a field for study, so many different subjects being there treated of, and enlarged upon, and the volumes that have been writ upon them, being so numerous and great, that a man's whole life, though drawn out to the greatest length, and spent in continual study, is so far from being sufficient for a thorough search into every subject, and a curious and exact reading of every work, (which indeed is impossible,) that it is not even enough for a superficial and cursory reading of that abundant variety. An abridged plan is therefore necessary to be formed, and a good choice made of the best and most judicious authors, such, I mean, as have nicely, accurately, and thoroughly handled each particular subject; which will save a great deal of time, that otherwise would be spent in useless studies, and reading unprofitable works. How frequent is it for men to spend a great part of their time in laboring after that which is neither of use to themselves or others, only for want of taste and judgment, or of some direction in the choice of their studies? And how many are there that bestow years in the study of the most obscure and subtle schoolmen, without ever looking into the Holy Scrip-

ture, or the Fathers? And what advantage do they reap from this, besides filling their heads with an infinite number of metaphysical questions, which are of no manner of use in the conduct of life, or the defence of religion? Others again there are, that instead of drawing maxims of sound morality from the pure sources of the Gospel, tradition and able casuists, have recourse to dirty cisterns, which afford only a tainted and corrupt morality. There are some, also, that waste their time in dabbling in shallow controversies, whose authors, instead of wading into the depths of religion, will be engaging, how ill qualified soever, in the defence of its truths, which they ought rather humbly to sit down with and believe. Some, again, in holy orders, whose business is in the Ministry of God's Word, often miscarry through reading weak sermons, instead of forming themselves upon more excellent models. Others, again, there are, whose knowledge in ecclesiastical history reaches no farther than a few legends, from whence, for want of criticism, they load their memories with Romantic stories, which they as firmly believe, as they do the Gospel. Lastly, there are others that spend all their days in the study of a sort of mystical theology, and dote upon the most contemptible works of this kind, through their ignorance of any other. I pass over those that are infatuated with heretical studies, and are daily laboring therein. And here I cannot but observe, that a confused method of study, and an irregular pursuit of it, is very often the cause why so little advantage is reaped from it; whereas, on the contrary, method and order, disposition and connection of authors, and subjects, contribute very

much to our improvement in the sciences, to the clearness of our ideas, to the justness of our judgment, and to the relief and fidelity of our memory. Thus, it appears, that we cannot take too much care, especially in a course of theological studies, to set out well, and make a good choice of valuable and judicious authors. But then this is as difficult as it is necessary, and it requires a nice judgment, a great deal of learning, and a just distinguishing faculty, to be able to point out the course that is to be taken, to give a complete plan of the several studies we are to wade through, and to make a right collection of authors. It will also be pretty hard to please all men in this respect, by reason of that variety there is in men's tastes, opinions, and judgments. Moreover, the variety of tempers, inclinations, and employments, is such, that it is next to impossible to lay down such a plan as shall be agreeable to all."

FREQUENT CHANGES IN THE PLAN OF STUDY.

[Extracted from the Rev. Dr. Alonzo Potter's Hand-book for Students.]

"BEWARE, on the other hand, of frequent *changes* in your plan of study. This is the besetting sin of young persons. 'The man who resolves,' says Wirt, 'but suffers his resolution to be changed by the first counter-suggestion of a friend; who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of caprice that blows, can never accomplish anything great or useful. Instead of being progressive in anything, he will be at best stationary, and more probably retrograde in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Cæsar, *nescia virtus stare loco*, who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit than can advance to eminence in any line. Let us take, by way of illustration, the case of a student. He commences the study of the dead languages; presently comes a friend, who tells him he is wasting his time, and that, instead of obsolete words, he had much better employ himself in acquiring new ideas. He changes his plan, and sets to work at the mathematics. Then comes another friend, who asks him with a grave and sapient

face, whether he intends to become a professor in a college; because, if he does not, he is misemploying his time; and that, for the business of life, common mathematics is quite enough of the mathematics. He throws up his Euclid, and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus life is spent in changing his plans. You cannot but perceive the folly of this course; and the worst effect of it is, the fixing on your mind a habit of indecision, sufficient in itself, to blast the fairest prospects. No, take your course wisely, but firmly; and, having taken it, hold upon it with heroic resolution, and the Alps and Pyrenees will sink before you. The whole empire of learning will be at your feet, while those who set out with you, but stopped to change their plans, are yet employed in the very profitable business of changing their plans. Let your motto be, *Perseverando vinces.* Practice upon it, and you will be convinced of its value by the distinguished eminence to which it will conduct you.' "

THE END.

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